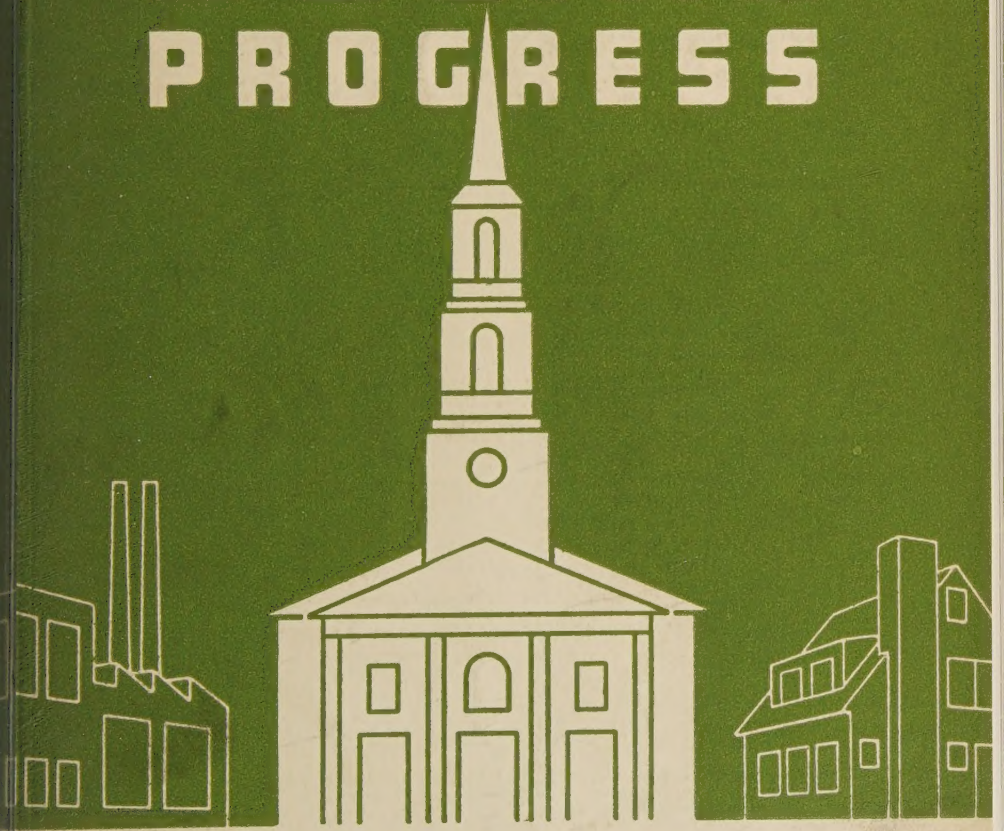
SOCIAL PROGRESS



Fifteen Thousand Young People

Civilian Responsibility for Social Health

I Was a Stranger

MARCH 1941

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Social Progress

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SOCIAL PROGRESS

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Needed — A Christian Framework

By Herman F. Allen *

OUR nation is not Christian in the sense that we are all devout and practicing Christians. We cannot say that our total living approximates to the ideals of Christ. The important thing for us to remember in thinking about Christianity in our country is that the American tradition is embedded in the Christian tradition. This is important when we begin to think in terms of social action.

This article is only secondarily concerned with the immediate social and political reforms needed in our country. It is first of all concerned with the importance of our maintaining in the life of our country a Christian framework of reference. This is our first line of defense against anti-Christian philosophies and practices. It is also the testing ground of existing secular institutions and practices.

The importance of the Christian framework of reference is clearly seen in our government. No politician or statesman who cherishes any hope of success would risk his fortunes on an anti-Christian platform. He would not be successful if he proclaimed openly principles which contradicted Christian ideals. President Roosevelt, for example, concluded his 1940 campaign with a Christian prayer. It is significant that this should be done, and the significance reaches deeper than one man's personal beliefs and practices. For there is within the American heart and mind Christian sentiments and thoughts. They are there even if only faintly felt and poorly articulated.

While the importance of Christian leaders in places of secular leadership is recognized, yet is it not of greater importance that the leaders of our country feel it necessary to honor the Christian tradition? If the leaders in order to win the con-

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fidence and the support of our people are required to uphold the Christian tradition, then the way is clear by which we can bring Christian influences to bear upon American life. This way of bringing Christ's message to bear upon our secular living is cogently described by T. S. Eliot in *The Idea of a Christian Society*. He writes: "It is not the Christianity of the statesmen that matters, but their being confined by the temper and the traditions of the people which they rule to a Christian framework within which to realize their ambitions and advance the prosperity and prestige of their country. They may frequently perform unchristian acts: they must never defend their actions on unchristian principles." Just to what degree the policies of our political leaders are determined by the ethos of our people may not be exactly stated. Yet the policies of leaders do reflect the sentiments and the thought forms of those whom they represent and lead.

Our state is Christian only in the sense that its sentiments and forms of thought have been influenced by the Christian tradition which is both the safeguard against anti-Christian policies and the testing ground of existing policies.

As long as the Christian tradition has meaning in the lives of those governed, those who govern will have to work within a Christian framework of reference. This is a fact of first importance. Those who think in terms of Christian action should not only be concerned with the application of Christian principles to specific issues but should also be concerned that the Christian tradition dominate the sentiments and the thought forms of the common people of our country. When the Christian tradition ceases to influence the majority of the people, we have little assurance that our leaders will not abandon the Christian framework of reference which now confines them.

Testimony of History

"It is instructive to remember that the great English Puritan migration in the 17th Century did not exceed 20,000, whereas more than 150,000 Scotch-Irish Presbyterians arrived in the 18th century. Unlike the Puritans, these Scotch-Irish Presbyterians settled in nearly 500 communities through the colonies on the eve of the Revolution. Being animated with a fierce passion for liberty, they served as an amalgam to bind together all other elements in the population." Arthur M. Schlesinger, professor of American History, Harvard University.

*Fifteen Thousand Young People**

By W. Roy Breg

FIFTEEN THOUSAND young people in senior high schools throughout the nation sat for a portrait of their factual knowledge about alcohol in the life of today. I am sorry to say that the portrait is not flattering; nor is it satisfying to school principals and teachers, to church leaders, or to American parents who realize how essential it is that young people know what they are doing.

Here are the questions and the answers given by 15,000 high school students interviewed in many states from coast to coast. The inquiry was arranged in two sections: A—*Alcohol Education;* and B—*Drinking Among Young People of Senior High School Ages.*

Section A—Alcohol Education
(Senior high school boys and girls in 31 municipalities)

I. Do you consider an alcoholic beverage—

A food?	281	1.9%
A depressant?	891	5.9%
A stimulant?	5,796	38.6%
A narcotic poison?	8,068	53.6%

The correct answer is *depressant* or *narcotic poison*—either is right—while neither *food* nor *stimulant* is accurate from the scientific standpoint. That 40 per cent should be wrong in this basic fact about alcohol, given in classrooms from about the fifth grade on, and that substantially the same proportion of typical senior high school students say they drink, seem to be more than mere coincidence.

II. Does alcohol warm one when he is cold?

Yes	6,519	44.9%
No	2,680	18.4%
Uncertain	5,346	36.7%

Here was no "cinch question" like the one relating to the nature of alcohol, but a query calling for the application of a physiological fact to everyday life. Science texts and classes teach from about the seventh grade on, that the internal use of alcohol drives heat to the surface of the body, whence it escapes, leaving the physical person colder than he was before he drank. To be sure, the skin of the drinker feels warm, and perhaps his face is flushed.

But a lot of us don't remember the facts handed to students in their many years of schooling. All about us, we hear people say they drink to warm themselves when cold and liquor advertising plays on the same false note. By and by, the student who is close to high school graduation has a flash answer for a query like this, and that answer is wrong.

* Condensed and used with permission from the October, 1940, issue of *Allied Youth*, Washington, D.C.

Wrong, at least, for all but 18.4 per cent of the 14,544 who tried to answer. And Question II, you notice, was answered by 492 fewer students than expressed an opinion on the nature of alcohol (Question I).

III. Does alcohol interfere with the efficiency of an automobile driver or other person handling intricate machines?

Yes	11,337	83.1%
No	378	2.8%
Only when large quantities are taken	1,926	14.1%

See what happens when senior high school boys and girls report on something that represents a more personal action, more connection with daily life. Here's the field in which newspapers, safety committees, special speakers, and personal observation help young people to know the facts. Yet 14.1 per cent, even then, seem not to be convinced that "a drink or two" (small quantities) taken by the automobile driver will impair his abilities to handle a car, particularly in emergencies.

IV. In connection with athletic excellence and physical fitness, would you favor—

No drinking at any time?	13,049	90.0%
Drinking after a contest but not before?	340	2.3%
Drinking when not definitely in training?	1,111	7.7%

And there, in Question IV, the youth quiz reaches its highest honor mark percentage of success. The influence and example and outspoken testimony of athlete and coach have been fruitful and practical. Even if nearly 17 per cent of these boys and girls were not certain of the effects of drinking on driving, a bare 10 per cent of the group stands out against the testimony of the physically fit—and their trainers.

Section B—Drinking Among Young People of Senior High School Ages
(Senior high school boys and girls in 29 municipalities)

V. To what extent do you drink alcoholic beverages?

Never	6,516	57.0%
Occasionally	4,672	40.9%
Often	245	2.1%

Although 90 per cent (according to Question IV) know that drinking is definitely harmful, only 57 per cent reject alcoholic beverages in their own personal program for fun, comradeship, and preparation for useful living. Forty-three senior high school students in 100, among those questioned in this big sampling of youth practices, are drinking to some extent. Those returns that give separately boys' and girls' practices as to drinking show 55 per cent of boys, 37 per cent of girls, as users of alcohol, at least occasionally.

VI. If and when you use alcoholic beverages, which do you prefer to take? (Check first choice)

Beer	1,290	26.3%
Wine	2,059	42.0%
Mixed drinks containing whiskey or gin	1,257	25.7%
Whiskey or gin, straight	293	6.0%

Responses from 4,900 drinkers indicate that mixed drinks containing

whiskey or gin, and whiskey or gin "straight," are the choices of almost one-third; while two-thirds prefer wine and beer. It should be remembered, however, that wines frequently have a high alcoholic content.

***VII. If and when you drink alcoholic beverages, do you drink*—**(check one in each group)

With a few friends?	2,272	40.4%
At a party?	995	17.8%
At a special occasion like a wedding?	1,156	20.5%
At home, as with meals?	914	16.2%
Alone?	133	2.3%
When "blue"?	155	2.8%

One of the most important features of the whole set of returns is this question on the character of drinking in which these young indulgers engage. According to Question VII—1, 2, 3, nearly 80 per cent of the drinking these boys and girls report is *social drinking* with other young people. Drinking at home, when alone or when blue, is negligible as compared with drinking at social events.

This 1940 alcohol inquiry of *Allied Youth* brings up to date two earlier investigations which have been of much value to teachers and program-planners working with high school youth.

The famous American Youth Commission study of conditions and attitudes among young people (16 to 24) of Maryland was published in 1938. The sampling included 13,528 typical young people carefully classified of whom a considerable number were under 21. Among the "under-21's" according to that two-year-old analysis, 52.5 per cent of the boys drank and 38 per cent of the girls drank.

The 1940 study by *Allied Youth*, reported in this article, reached into many states from coast to coast. It shows a noticeably higher ratio of drinking among boys, with a small decline in drinking by girls.

In 1938, also, *Allied Youth* consulted 3,844 high school seniors with reference to drinking and learned that 49 per cent of them indulged. The record for boys and girls was not taken separately.

In the 13 cities and towns checked that year, beer and wine were the choice of four drinkers in five, while the various forms of "hard stuff" drew one vote in five. This year the question has been phrased almost exactly the same, and the lighter beverages—alcoholically speaking—dwindled to a two-to-one preference over whiskey, gin, and mixed drinks containing one or the other.

No wonder the alcohol industry's message is directed toward youth and youthful social events. The total picture as to youthful drinking is not hopeful. The situation requires a more active type of education and self-discipline than most high school students now know. The industry knows its business. *Does education (and the church) know its business?*

Civilian Responsibility for Social Health

By Bascom Johnson *

AS CITIZENS of the local communities, we have a special responsibility for the draftees under the Selective Service Act. The draftee is taken by the Government away from home surroundings and family and the protection thrown around him in his own community. He is placed in camps near areas in which there are quite frequently very unfortunate conditions. A paragraph from a letter written by former Secretary of War, Newton D. Baker, in 1917 at the beginning of the World War to the governors and councils of national defense in the states, points out this special responsibility that communities have for draftees. He said:

> "Our responsibility in this matter is not open to question. We cannot allow these young men, most of whom will have been drafted to service, to be surrounded by a vicious and demoralizing environment, unhealthy influences and crude forms of temptation. Not only have we an inescapable responsibility in this matter to the families and communities from which these young men are selected, but, from the standpoint of our duty and our determination to create an efficient army, we are bound, as a military necessity, to do everything in our power to promote the health and conserve the vitality of the men in the training camps."

That same civilian responsibility exists today, especially as the new draft goes into effect. Many of these men will encounter for the first time the vicious conditions which exist in the neighborhoods of some of the camps that I have visited. These young men come into these local communities over the weekend, or at night when through with their duties at camp. Frequently they have no friendly place to go and the only people who seem glad to see them are keepers of brothels and saloons. There they are received with open arms as long as their money lasts.

The good people in the community somehow seem to overlook the fact that these young men are no different from their own boys—frequently they will be their own boys, and sooner or later their own boys will be in similar situations. Often the townspeople seem to look down upon these young men. The communities do not show much hospitality or offer them opportunities for doing anything of interest or value.

I want to drive home to you the fact that if you wish your Army and Navy to be efficient, if you wish the characters of the boys who will defend us at some future time to be strong and manly, you must take that responsibility. If you wish them to avoid the demoralization

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* Major Johnson is associate director in charge of legal and protective activities of the American Social Hygiene Association. Reprinted from the *Journal of Social Hygiene*, issue of December, 1940.

which often follows contact with these conditions and these diseases, you cannot avoid taking a position in your own communities in regard to these matters.

From time to time men who claim to know it all will tell you what has been done in other countries to regulate prostitution and with what good results. I can tell you from first hand knowledge, not from theory, that the only practical method of dealing with prostitution is to attack it, and to attack it relentlessly and continuously. There is no compromise with this problem. By that I do not mean that prostitutes should be persecuted. The attack should be concentrated on the racketeers of prostitution, the third parties who make most of the profits, who corrupt government, who gain every advantage politically out of alliance with the underworld.

The problem of prostitution has been rather thoroughly discussed [in this meeting] but little has been said here about the way in which present day conditions favor the creation of new prostitutes.

There has grown up in modern times a condition which is to my mind most serious, but which most people neglect or do not seem to understand. That is the exploitation of girls who are not yet prostitutes, but who soon become so, by certain types of individuals who have liquor licenses. There are far too many licensed places which use young girls as a "come-on" to increase their sales of liquor. Those of you who have read the book, *Designs in Scarlet*,* will know what I am talking about. I want to call especially to your attention those places—taverns, road houses, bars, and some restaurants—which employ girls either on a commission basis or on starvation wages in order to attract customers to the place and increase the sale of liquor.

I have personally seen many places where these girls are working on that basis. They usually receive as wages not more than three or four dollars a week. It is not possible to sustain themselves on this. They are constantly subjected night after night to approaches from customers who take it for granted that they are complaisant. If a girl comes to a place like this without knowing what will happen, she soon finds out, and she cannot be there long without being degraded and demoralized and gradually deciding she can and must supplement her earnings by prostitution. It begins gradually, perhaps once a week, then twice a week, and eventually she is graduated into the ranks of hardened prostitutes.

There is a preventive program which I commend to your special attention. These men have licenses which they do not wish to lose. They can be prevented from permitting these conditions to exist. They get away with it and continue because of

* "Designs in Scarlet," by Courtney Ryley Cooper, Little Brown & Company.

the ignorance or apathy of the public. I hope you will go to work in your own communities, study this problem and see to it that, in your town at least, this new method of breaking in new prostitutes through this kind of exploitation cannot continue.

In closing, I want simply to refer to one other matter—the recreation program which is so important and necessary in these training camp areas. Many of these local communities are small. Near Fayetteville, North Carolina, a town of 15,000, there is to be a large camp at Ft. Bragg where there will be 50,000 men. When these men go on leave you can imagine how that community will be overwhelmed. They need help.

The federal government will find it necessary to supplement what little funds these communities can grant to set up what I like to call "substitutes for vice"; for if men come to these towns with nowhere to go but vicious places you can easily see what the result will be. The day of funds built up from private contributions is gone. There will have to be help from federal and state sources if the problem is to be measurably solved.

Repressive measures, medical and public health measures, are not enough. Other measures, including hospitality, recreation, and the holding out of a welcoming hand to these men is, to my mind, the most essential of all the measures the local community can put into operation to protect the soldiers and sailors from venereal diseases.

*A Soldier Comes to Town**

In an Indifferent Community

1. Hostile or indifferent attitude toward men in uniform
2. "Profiteering" prices on food, souvenirs, rooms, recreational facilities
3. No opportunities for the men to meet wholesome young women
4. No unified community social hygiene defense efforts
5. Lax law enforcement
6. Excessive drinking, gambling and other slack social conditions
7. Inadequate medical facilities
8. High veneral disease rate

In a Prepared Community

1. Friendly welcome to men in uniform
2. Community cooperation to provide low-cost decent food, rooms, and good times for the visitors
3. Opportunities to meet the "right kind of girls"
4. An active Social Hygiene Defense Committee
5. Alert law enforcement
6. Rigid repression of prostitution, disorderly conduct, and other slack social conditions
7. Adequate medical facilities and expansion when needed
8. Low veneral disease rate

Which community do we want our boys to find?

* From an article by Thomas A. Storey, M.D., Journal of Social Hygiene, January, 1941. "A Church Program for Defense Areas" is described on page 39.

Movies and Children

By Mary H. Layman *

THE motion picture is one of the most powerful influences known today for making and shaping public opinion and thought and influencing behavior, probably the most powerful one in seriously influencing our children outside of the school, the church, and the home. The daily papers, the billboards, advertising material, the radio, all add their share and contribute to the molding of the young. None, however, can compete in appeal or popularity with the movies! Not only do children go to public movies, but they go at all ages, down to the tenderest months—they have even happened to be born there!

Moving pictures have a great deal to offer children in the field of visual education and entertainment if they are handled with discretion, with a feeling for the needs of the child, and with his ultimate welfare in mind. The movies are really the child's earliest and steadiest entertainment diet. A group of children who did not attend movies was sought, as a so-called "control group," for research study. No such group sufficiently large could be assembled; practically all went to movies, from an average of once a week to a maximum of nine times a week. What does this early exposure and steady absorption mean in the development of the child?

Daily life, which to us is a boring routine means to the pre-school child an adventure with new discoveries at every step, a widening of his horizon with every hour. Unless motion pictures deal out small portions of experience in proper sequences and suitable spacing, confusion and mental indigestion can result. Up to school age and sometimes even later, a child lacks discrimination between the real and the unreal. What he witnesses on the screen is as real as anything else in his surroundings.

Try to imagine what an ordinary program, say "Gunga Din" or "Bulldog Drummond," or even the breathtaking performances of "Mickey Mouse" will do by the speed of its consecutive impressions, the noise of the presentation, the exaggerated distortions and magnifications of facial expressions! Children up to the school age have no conception of the meaning of the plot. Their impressions are merely those of the senses—hearing, sight, feeling. These are stimulated in the movies by very strong impressions which the young child is in no way able to assimilate. A condition of excitability

* Dr. Layman is director of the Division of Child Psychiatry, Stanford University Medical School. Condensed from *The Cinema Forum*, November 1940. Reprinted with permission of author and publishers, Motion Picture Research Council, San Francisco, Calif.

is set up, therefore, which is not only detrimental in itself, but is likely to leave no room for counter-balances. The condition certainly is not conducive to a receptive mood for training which aims at the control of these emotions and failing which no satisfactory conduct or maturity is achieved.

At school age and during the first four grades, the store of experience is increased. The child can begin to gauge what is presented to him on the screen in the light of his experiences. The commercial movie sets before him situations and problems far beyond his grasp and so his interpretations must of necessity be incomplete and erroneous. He wrestles with them as best he can. The result is not only confusion but conflict, for all too often words, manners, milieus, differ considerably from those inculcated by home, school or church.

It is a mistake to think that just because the subjects presented are over the child's head he will not remember them or will not be interested in them. His mind is active and must do something about them. All he can do is to weave the new experience into the pattern he has so far elaborated. This is conditioned in every case by the individual child's disposition, knowledge, emotional background, earlier experience, and the so-called "mental set" —that is to say, a certain mood at that moment. In many cases which have come to my attention tragic consequences can be traced directly to the undesirable influence of unsuitable pictures. All too often do we see these children in our clinics—jumpy, fidgety, irritable, full of fears and apprehensions! Children glean from the screen with the pliability of wax and retain with the durability of marble. They will imitate the good as well as the bad, if the presentation is sufficiently exciting.

Many will claim that a child needs entertainment, diversion, information—and that the movie is the handiest, the cheapest and the most versatile means to this end. What, then, are the main requirements of a child up to the age of ten? A child wants: action, attention, excitement, a sense of accomplishment and withal security.

Does the public motion picture meet these needs? Let us see: The child is supposed to sit still for two, three, four, and in the case of double billing for five and a half hours at a stretch. The average show is three hours and a half in length. No child could or should stand that torture. He gets no attention; for the interest of all is centered in the hero of the screen. The child perforce has to interject himself into the character of the hero in order to command attention vicariously. Daydreaming is thereby encouraged, not infrequently of the morbid kind. There is no sense of accomplishment unless satisfaction be attained through

identification with the screen characters. In the long run the comprehension of their unreality, more often than not, brings a sense of frustration rather than a sense of accomplishment and certainly confusion and conflict can never lead to a sense of security.

But excitement! Ah yes! And plenty of it! Movies exert a strong hold on the child in a world where economic conditions and restrictions of congested urban life have robbed him of wholesome excitement—a loss for which we have not had the foresight to supply a substitute acceptable to him and to us.

Responsibility for the regulation of the movies for children should rest upon the state, the church, the school, the family. In totalitarian states the government assumes full responsibility with prompt satisfactory results. In our democracy, quiescence and inactivity have prevailed. Fortunately these are being overcome by interested people who are forming into groups to deal with the problem. The Motion Picture Research Council and many other organizations work for the ideal when pictures will be produced especially for children, will harmonize with the teachings of home, school, and church, and will be part of a rational recreational program for youth.

We are still very far from the ideal, but there are steps which we can take now. What are they?

Children from one to six years should not attend moving pictures at all. In fact, I would prefer to say up to ten years. If young children *are* to be permitted attendance at movies up to ten, however, the programs need careful supervision as to the length of the program, the subject matter, the lighting and ventilation. Programs especially chosen for children would help. Parents can prevent trouble by choosing wisely those pictures they will allow their children to see. There are now many reliable sources of information regarding the audience suitability of pictures.* Some public libraries keep a card index of film ratings and will give information by telephone if desired.

Substitutes for movies in the form of puppet shows and children's concerts can be recommended. Better yet, let the children spend more time in the open sunshine. Let them join in ball games and other sports actively, not just as spectators. Let them join the Junior Museums where they can do creative work—build engines and airplanes, take up nature study, geology, gardening—all of these offer more thrills and excitement than the best movie could. Then, when children do attend a picture, let it be one that is worthy; one that will help them develop a personality that will permit them to live at peace with themselves and the world.

* See page 40 for Film Estimates.

I Was a Stranger

By A. Willard Jones *

IT IS a rare American family that does not have somewhere in its proud lineage a worthy member who crossed the Atlantic under conditions which would place him today in the group of people to whom, for want of a better name, we refer as "refugees."

There are, however, some aspects of the present situation which make it very different from the free pioneer days which prevailed before the twentieth century. Legal and financial restrictions have been imposed which limit entrants to this country to those with adequate financial support. At the same time, the present governments in control of their native land impose the most drastic regulations in order to prevent them from bringing along their own private property. The upheaval in Europe has thus thrown thousands of well-established families from economic security into sudden and complete poverty and all this, not because of some hotheaded, fanatical attempt at revolution but because they were found guilty of favoring orderly democratic procedures or because they belong to a race noted for its interest in international cooperation.

We in America have frequently played the international Good Samaritan and today are trying to care for those who have literally "fallen among thieves." We are proud of our tradition of sanctuary and we want the freedom-loving people of the world to believe that the United States is still a haven for oppressed minorities. Moreover, we have faith to believe that future generations will look back upon these new additions to our nation with respect and admiration and with gratitude.

We have rightly seen that the first and most fundamental necessity is to feed, clothe, and shelter those who have lost health, home, and native land in defense of human dignity and for the sake of human unity. Happily, this is still a natural and normal American reaction. But what about the next steps? Man lives by bread but not by bread *alone*.

If we are adequately to assimilate these new elements into our national life in such a manner that their great contributions of talents and skills may be utilized, we must devise the means whereby they may quickly learn our language, adapt themselves to our attitudes and customs and feel spiritually welcome to our community groups. Many of them are crowded into our larger cities where they spend most of their time with

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foreign language groups and have little opportunity to learn what we think are the real American ideals. A more personal and thorough approach to the problem seems to be needed and a summer hostel in the country where a group of refugees might find in a quiet, restful environment, a chance to study, to work and to play with ordinarily intelligent and friendly Americans has proven effective.

With such a hostel, the writer has been associated for the past two summers. A beautiful estate on the Hudson was standing idle. Its owners were eager for it to be used for the benefit of refugees. There were various agencies in New York able to nominate individuals who would profit greatly by such an experience. With very little publicity and with equally little expense the plan got under way. A volunteer staff of teachers and college students was easily obtained. By careful planning, it was found possible to accommodate about forty-five persons at one time, and the hostel was soon ready for its guests to arrive. The guests were invited for a minimum of two weeks so that there would be time for a more than merely casual acquaintance to develop. Since some were able to remain for a month or more it was found at the end of one summer that just under a hundred refugees had shared in the hostel experience.

The guests who came were charming and interesting people. There were men with Ph.D. degrees, accomplished musicians and composers, judges and journalists, doctors and lawyers, writers and artists, photographers and businessmen—all of them bursting with knowledge and talents that waited only for the open sesame of understanding and appreciation to release them.

Many of them were surprised and puzzled by the reception they had received in the new world. They had pictured America as the land of opportunity full of openings for anyone eager to work, and actually in need of the skills they had to offer. They found instead widespread unemployment and doubts about their ability to contribute anything of value in a time of depression. The hurry and bustle, the rapid speech and peculiar American idiom left them thoroughly bewildered. The hostel was just what they needed to enable them to gain confidence and recover poise in new social situations and to translate their basic code of values into forms acceptable to their new environment.

Upon their arrival at the hostel the guests were given time to get somewhat acquainted with the rest of the family but soon found themselves in small classes for English study. These groups met with a staff member for two hours or more each morning. Their knowledge of grammar was usually more than adequate but they needed training in conver-

sation and especially in the interpretation of our somewhat unique American speech.

In an atmosphere of freedom and sympathy the newcomer found courage to try his wings knowing that his mistakes would be carefully corrected so that in the future he might speak in public without embarrassment or fear of misunderstanding. The students were full of enthusiasm, and eager to understand American history and tradition. One discussion of American history was transformed by the reading of Lincoln's Gettysburg Address with its classic expression of the ideal government for a free people. They learned the Preamble to our Constitution, they read modern prose and poetry, they learned how to scan the inexhaustible stream of American newspaper material and what to read in the magazines that contribute so much to current thought and discussion.

In Europe, housework is beneath the dignity of most men but in the hostel's atmosphere of friendly cooperation, captains of industry became captains of housework groups.

When the work was done and the teachers exhausted there was still time for sport and recreation and in the evenings, music, lectures, or exciting impromptu entertainment. Once each week the guests gave an evening program of charades and skits, of music and folk dancing, of humor and song, an effective antedote for doubt and despair and talk of war and oppression.

Here in a quiet environment, surrounded by a beauty of landscape very like that from which he had been forced into exile, our refugee guest would often speak of his hopes and his fears in intimate personal conversation. Then it was that one or another of the staff members could offer understanding and advice, could suggest a fresh approach to the problem of employment, could speak of the great hospitable America, could interpret the strange manners of our free and easy life, could speak of things spiritual—a new faith in oneself, one's neighbor, and God.

To all connected with the hostel, the summer became a period of inspiration and strength. The young Americans who gave their very best without thought of gain found themselves the surprised recipients of large unexpected returns in rich fellowship and wider understanding. The guests went back with renewed spirits to the problems of life in a huge city. One of them summing up his experience said: "Here spirit and heart found a unity pointing to the world of tomorrow, the reign of peace and human dignity."

To Christian hospitality, this new group of "refugees" are eager to respond, ready to give double for all they receive and able to contribute richly to the spiritual defense of American democracy.

Music and Social Concern

By Leo A. Gates *

THE contribution of the choir to the interpretation of the social implications of the gospel is, so far as I know, an unexplored field. The omission is a striking one, in view of the increased attention that has been given to the various phases of liturgy in the past generation.

Sclater, in his "Public Worship of God," (1927) has not a word to say, in a hundred and ninety-nine pages, about the place of the choir in worship. On the other hand, Charles Clayton Morrison, whose special concern is for the creation of a liturgy, or liturgies, that shall express the social concern of religion, takes two hundred and fifty-two pages in his book, "The Social Gospel and the Christian Cultus," [1] to expound and expose the failure to create liturgies that are expressive of the rediscovered social relevance of the gospel. We have in this book, probably, the most elaborate statement to date of the need of creative liturgical work if social concern is to become the mind of the church. "The fallacy which underlies most of our thinking about the social gospel," he declares, "is the tacit assumption that it can be made effective merely by preaching it. . . . The weakness of the social gospel lies in just this fact that, up to date, the social gospel has been a prophet's gospel." "Why has the social gospel infused a new ideal and passion into the entire *ministry* of Protestantism within a generation, and still left the *church* practically untouched with the new fire?" he asks; and answering, continues: "The social gospel has been confined to the sermon. It has been assumed that the only thing to be done with the social gospel is to preach it."

One of the most recent books on worship, Dr. Albert W. Palmer's, "The Art of Conducting Public Worship," has almost nothing constructive to say about the place of the choir, and not a word on the particular problem we are here considering. The writer makes merry fun, as well he may, of "serried rows" of singers "perched behind the minister," the director, "with coat-tails flying," waving a baton "with all the fervent gyrations of an orchestra director." He speaks of the "overemphasis of the anthem"; but mentions with approval the University of Chicago chapel, where there are two choirs. One of these, says Dr. Palmer, "marches in the processional, sits in the chancel and leads the congregational singing; and an-

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* Minister, South Presbyterian Church, Buffalo, New York.

[1] "The Social Gospel and the Christian Cultus," by Charles Clayton Morrison, Harper Brothers. Used with permission.

other, high up in a second balcony at the extreme rear of the chapel which, unseen of men, produces heavenly music which floats down upon the congregation."

The fact that the place of the choir has been so inadequately dealt with by authorities on the conduct of public worship, responsible also for the expression through music of the social message of the gospel, tends to confirm this writer's suspicion that perhaps the choir anthem has no proper place in our worship services. Particularly would this be true, if a choir of adequate artistic capacity, under the direction of a person who understands worship, were not available. Conference with pastors in churches that are able to command the best of choirs and directors is not reassuring as to the religious value of the offerings of even "the best."

However all this may be, the fact is that the use of choir anthems is well-nigh universal. We shall make better progress perhaps by seeking to improve what the choir does than by attempting to lessen its place. Certain it is that our worship needs greatly to be enriched in emotional content, and the worshipers infused with a new ideal and passion for social righteousness; and to this, the choir, well directed, can make a valuable contribution.

The responsibility for *what* the choir sings must be placed directly and completely upon the minister. He is in charge of the service of worship; he arranges its "order"—or disorder; he selects the portions of Scripture to be read, chooses the hymns, composes the prayers, with all degrees of care or carelessness; he decides what to preach about and what he shall say about it. The minister must be responsible also for what the choir sings. Musical incompetence is no excuse. If he has no musical competence and cannot gain it, he may leave to the choir director the choice of musical setting; but he alone must determine what words the choir shall sing. If there is reason why, when the minister preaches on peace, justice, or racial brotherhood, the congregation sings hymns that voice their aspirations for these Christian ideals, is there not equal reason for the choir to sing equally appropriate anthems?

Recent years have witnessed great changes in the substance of church hymnals, particularly in the inclusion of hymns of "kingdom" passion. Unfortunately the composers of choir music have not kept pace with the progress in hymnody; instead there is a tendency among leaders of church music to cling to the great masters of the classic period, Bach, Brahms, and Beethoven, who lived and wrote centuries before the rebirth of social concern as a Christian imperative. Here is rich opportunity for those to whom have been given the double gift of soul stirring insight into human need and the spark of creative musical expression.

The American Churches and the International Situation

*Condensed from the statement adopted at the biennial meeting of the Federal Council of the Churches of Christ in America, December, 1940**

IN TIME of war the churches face their most difficult task. It is then that human and demonic forces operate most violently to divide mankind and to impair that spirit of universal brotherhood and of charity which is of the essence of Christianity. To maintain spiritual unity in the face of such disruptive forces becomes a paramount task of the churches. In the hope of aiding in this task we make this statement.

I.

Let us first recognize that the attainment of spiritual unity does not require Christians to be in complete agreement as to temporal problems. Seldom, if ever, do political and economic issues present a contrast between the perfectly right and the wholly wrong. For this reason we must not identify the Church of Christ with any temporal cause. But Christian citizens and Christian groups are inescapably a part of the world. . . . Christians will often be in disagreement with each other. They will differ in their appraisal of many current problems and in their judgment as to ways of solution. Such differences are inevitable. But it is not inevitable that Christians should thereby be estranged or that Christ's church on earth should thereby be rent asunder. . . .

II.

The spiritual unity which Christ enjoined is promoted by a humble recognition by each of a share of responsibility for the evils that have fallen upon us. . . . We who are Americans recognize that a great burden must rest upon us. "For unto whomsoever much is given, of him shall much be required." During the period preceding, and formative of, the present wars, our nation possessed great power and influence. Through our action or non-action we exerted a profound influence upon the course of world events. That course has generated widespread unrest, great violence and immense disaster. Obviously, we have fallen far short of that which was required.

* The original statement was prepared by John Foster Dulles in cooperation with a group of representative churchmen convened by the Federal Council's Department of International Justice and Good Will. The complete statement may be secured at any Presbyterian Book Store, 10 cents.

III.

The fact that we share responsibility for the present world situation does not, however, require us to condone its evil manifestations. . . . We must oppose the wreaking of vengeance upon the innocent and the subjection to cruel and inhuman treatment of those who are weak. We must proclaim and seek application of the truth that all men are equal in the eyes of God and should not be discriminated against by man on the ground of race, religion, or class. We must reject any system which would deny to men liberty of conscience and the enjoyment of natural rights or which would inculcate the doctrines of atheism.

We are not in agreement as to the course of action which Christians should take. . . . But that every Christian, in his own way, guided by his own conscience, should seek to resist and overcome evils of the type we mention, seems to us to admit of no doubt. Here, again, we are united.

IV.

We also agree that whatever be our course of practical conduct, it will not, in the long run, be productive of good unless it also leads men to sympathetic understanding of each other.

1. Let us abstain from all hatred of our fellow men. Evil, to be sure, we must seek to resist and to overcome. But this need not involve hatred of any human being. . . . During war, by processes of suggestion and of selection, public attention is concentrated upon the evil in certain persons or peoples until they seem to be the very embodiment of evil and a proper object of emotional hatred. This is part of the insidious technique of war. Christians must not become its dupes. They must, if necessary through an act of faith, keep alive their belief in the essential dignity of every man. . . .

2. As the churches must set themselves against hatred, so, too, must they set themselves against hypocrisy. When men's minds and emotions are concentrated upon evil elsewhere, it is almost inevitable that they should, by comparison, feel themselves to be righteous . . . which, more than any other sin, evoked the indignant condemnation of Christ.

3. It is peculiarly necessary, in time of war, that the churches constantly reaffirm the distinction between God and state. Whenever nations are engaged in a life and death struggle their political leaders seek a loyalty which is undivided and which includes even spiritual allegiance. In order to achieve this, the state is uniformly portrayed as being an instrumentality of the divine will, perhaps, for example, to assure law and order as against wanton aggression, or to free mankind from the shackles of a selfish plutocracy. . . .

Christians will often feel, and at

times they may rightly feel, that the cause of their nation represents the greater good or the lesser evil. . . . But the spiritual and social gains to be expected from any national victory are never so decisive or so permanent as to justify, as an act of expediency, identifying the cause of Christ with the cause of nation. . . . Christians must never fail to remember that all human projects are finite and prone to error, and that man's chief end is not to enhance the power or even to secure the safety of any nation. Let us not give unto Caesar a spiritual allegiance which belongs only to God.

V.

We are united in repentance as we look to the past. We are united in anguish as we look upon the present and near future. But we are also united in hope as we look beyond.

The world is in flux, and horrible and disastrous as are the immediate incidents thereof, there will assuredly emerge the opportunity for a world order which, even though it be far from perfect, will at least be an improvement on that which preceded it.

This, it seems to us, involves a world where economic opportunity is not the legal monopoly of those national groups which through accident or prior aggression have obtained control of the bounties of nature. Possession of economic power which touches the lives of many, is possession of a trust to be discharged with a decent regard for all whose lives are influenced by the exercise of that power. Both morality and expediency unite in demanding that our human institutions more fully reflect this principle.

It seems also to us to involve a world wherein the unit of value is not some body corporate or some personification of nation, race, or class, but the individual human being. Even the least of these should be assured of certain fundamental rights, including freedom of thought, of conscience, of worship, and of expression, and an opportunity for livelihood, without which intellectual and spiritual freedoms have little practical content.

The churches, as such, have not the task of devising the political mechanisms which will achieve such ends. . . . But the churches can and should create the underlying conditions indispensable to the attainment of a better international order. . . . The welfare of posterity depends upon the existence of a public who are tolerant and serene in their judgments, who have sympathies which are generous and broad, and who are willing that their political leaders should exercise the powers of sovereignty for ends loftier than the achievement of some immediate sectional advantage. Of all institutions, the churches are best qualified to perform this indispensable task.

(Turn to page 28)

For Time

Let the Church Assume the Initiative

It is generally accepted that society is passing through one of those eras that mark a profound transition. No matter what the verdict of the present world struggle may be, the post war world will be wrestling with social problems that will fathom deeply into the very structure of society itself. In such times the Christian church dare not hold aloof nor indulge its interest as a mere spectator. The most perilous form of isolationism is religious isolationism—the divorce of the Christian conscience, motivated by faith in Christ and informed by understanding and judgment, from the affairs that mold the lives of communities and peoples. For the church must take the initiative in laying down the spiritual foundation and in setting out the ethical lines on which men must build socially and politically. If the church fails in taking this initiative, then, indeed, it has failed, for others who would use this vast social upheaval are ready and poised to supply not only the blueprint of social building but the dynamic and standards as well.

It is in the light of the need for moral initiative that the Malvern Conference and similar efforts may, perhaps, best be understood. Their importance lies not necessarily in their conclusions, item by item, but in the evidence which they give that the church stands ready to give out of a responsible and thoughtful mood the spiritual and moral basis for a new domestic and world order. (For complete report see page 22.)

Obviously, not one or several Malvern Conferences will suffice. Rather, in groups large and small, official and unofficial, Christians by their thought and action need to create an accumulative initiative by which the Christian conscience will command the repect and confidence of people who, bewildered and fearful, seek a solution to a complex of social problems.

Child Labor

February 3 was a momentous day for those—and their number is legion—who have felt shame at child labor throughout the nation. On that day the United States Supreme Court upheld the Wage and Hour Law which bars shipment in interstate commerce of materials produced by employees receiving less or working longer than the standard set in the act. In rendering its verdict, the Court overruled a twenty-year old decision which invalidated a federal child labor law.

It is important that we recognize just what this decision means and what it does not mean in relation to child labor. The Supreme Court has now

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declared that Congress has the power to exclude from *inter*-state commerce, the products of child labor. This leaves unaffected the use of child labor in *intra*-state commerce. Only by an amendment to the Constitution can this latter form of child labor be prohibited. The fact that seventy-five per cent of child labor is related to intra-state commerce reveals the continuing need to ratify the child labor amendment. To date twenty-eight states have ratified it, leaving eight more states necessary for its final adoption. *Where does your state stand in this roll call?*

A Community Map

There is probably in most churches a map of the world; but in how many is there a community or area map? And more—a map of the community that is "spotted," showing social facts and conditions?

Here is an undertaking for a social education and action group in any church. To know our community is the first step toward helping our community. A spot map graphically portrays this knowledge. Let a group take the social condition that interests it most. Is it recreation? Learn where there are recreational opportunities and mark them with colored pins on the map. Is it crime? Investigate crime rates according to districts, and spot these with pins of different colors reflecting the varying ratio of criminals to population. Is it liquor? Put a pin where there is a tavern—and how many pins will be needed! Is it minorities? Shade the map according to the distribution (or segregation) of racial groups.

The making of a spot map will take a group deep into its community. Persons of many sorts will be consulted, studies reported upon, trips arranged. And when it is done, it will bring the community in a dramatic way to those who have not participated in the project. "The Story of the Community Spot Map" might indeed be the theme of a congregational enterprise.

About Ourselves

Magazines of all sorts there are upon the living room tables in the homes of our church people; but how few come out of the life and thought of the church! *Social Progress* can fill that empty place. Its modest subscription price makes it available either for individual or for church subscriptions. What a movement for social regeneration might be stirred if every church family received monthly this Presbyterian magazine. That is a goal within the reach of every church!

*The Malvern Conference Report**

It may well be that the most history-making events of these days are taking place quite apart from military combat and strategy, and that the Malvern Conference belongs among such events. Held at Malvern, England, this last January with the Archbishop of York presiding, this conference brought together 240 delegates of the Church of England, 23 bishops and 14 deans were in attendance, coming from London, Durham, Coventry, and other important positions in the Anglican Church; there were 70 of the laity present, representing many walks of life. In the midst of their nation's struggle in war, these leaders of the church shared together their thought, vision, and purpose on the social problems confronting their nation and the world. The results of their deliberations are drawn up in the following resolutions, adopted unanimously.

We, being members of the Church of England assembled in conference at Malvern from January 7-10, 1941, after seeking the guidance of the Holy Spirit, and having given the best consideration that we could to the present crisis of civilization, are generally agreed upon the following propositions:

(1) The war is not to be regarded as an isolated evil detached from the general condition of Western civilization during the last period. Rather it is to be seen as one symptom of a widespread disease and maladjustment resulting from loss of conviction concerning the reality and character of God, and the true nature and destiny of man.

(2) Because the church is not an association of men gathered together by the act of their own wills, but is a creation of God in Jesus Christ, through which as his body Christ carries on his work for men, it has the duty and the right to speak not only to its members but to the world concerning the true principles of human life.

(3) The first, and if fully understood the whole, duty of the church is to be in very deed the church—the community of the Spirit drawing men and nations into itself, that they may become sharers in its God-given life and so fulfil their several destinies according to God's purpose.

(4) The church as we know it does not manifest this life of true community. We therefore urge that enterprises be initiated whereby that life can be made manifest: for example

(a) Where possible, the whole congregation habitually worshiping together should regularly meet to plan and carry out some common enterprise, however simple, for the general good: if there are social evils in the locality such as bad housing or malnutrition, let them consider how the evil can be remedied, either by securing the enforcement of existing laws or in other ways.

(b) In other places let "cells" be formed upon the basis of common prayer, study and service;

(c) Besides such cells there should be groups of people not ready as yet to join in Christian devotion, but who come together to study and discuss what

* This report has been made available and is printed here in full by courtesy of *TIME, Inc.*

is the Christian way of life for them and for society. Many have been led by this to ask for instruction in doctrine and prayer.

In all such schemes, the Christian people of a district should combine to show true neighborliness, as this is illuminated by the parable of the Good Samaritan.

(5) It is of great importance that Christian people should take the fullest possible share in public life, both in Parliament, in municipal councils, in trade unions, and all other bodies affecting the public welfare, and constantly seek ways of expressing Christian principles through those channels.

(6) In addition to what the church can do locally through its several congregations, there is urgent need that it bring order into the chaos of its own financial system, and so reconstruct this as to make it an expression of unity of purpose and especially of brotherhood in the ministry. Until it does this, its testimony to the world will be blunted. We fully endorse the following declaration of the Madras Conference:

"It is not enough to say that if we change the individual we will of necessity change the social order. That is a half truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not necessarily change the social order unless you organize those changed individuals into collective action in a wide-scale frontal attack upon those corporate evils."

It should not be necessary to say that such a view as this does not in any way minimize the crucial significance of personal religion. This must always be the spring of Christian life.

(7) For it has a testimony to the world. The Christian doctrine of man as created and redeemed by God for eternal fellowship with himself supplies on the one side the only sure foundation of freedom and justice, and also on the other hand requires that men shall have an opportunity to become the best of which they are capable and shall find in the prosecution of their daily tasks fulfilment and not frustration of their human nature. Conversely the Christian doctrine of man as a child of God carries with it the sacredness of human personality, and a civilization or social order must be judged by the extent to which it recognizes this in practice.

(8) Because we have neglected the true end of man, we have lost the controlling principle which allots to human activities their proper sphere and due relations to one another. Consequently in the last period the economic activity of man, which is entirely concerned with means, has become predominant, as though to produce material wealth were man's true end. We have here an example of the pervasive influence of human sin which the church must always keep before the minds and consciences of men. This is as relevant to the schemes of reform to be operated by sinful men as to our judgment of the situation in which we find ourselves.

(9) The proper purpose of work is the satisfaction of human needs; hence Christian doctrine has insisted that production exists for consumption—though it must always be remembered that the producer is also human and must find in production itself a sphere of truly human activity.

(10) The industrial world as we know it offends against these principles. To a large extent production is carried on not to supply the consumer with

goods but to bring profits to the producer; and the producer in turn is often subordinated to the purely financial ends of those who own the capital plant or supply the credit to erect or work it.

(11) This method of ordering industry, which tends to treat human work and human satisfaction alike as means to a false end—namely monetary gain—becomes a source of unemployment at home and dangerous competition for markets abroad. We have seen unemployment in Germany cured by an armament programme, whether adopted primarily for this purpose or not, and have cured our own, though (even so) not completely, by the same means. The system under which we have lived has been a predisposing cause of war even though those who direct and profit by it have desired peace.

(12) This system also tends to recklessness and sacrilege in the treatment of natural resources. It has led to the impoverishment of the agricultural community, and is largely responsible for the problem of the "mass man," who is conscious of no status spiritual or social, who is a mere item in the machinery of production, and who easily develops the herd psychology which is automatically responsive to skillful propaganda.

(13) Accordingly we believe that the most vital demands to be made by the church with a view to social reconstruction are two: the restoration of man's economic activity to its proper place as the servant of his whole personal life, and the expression of his status in the natural world as a child of God for whom Christ died.

To this end we urge:

(a) That the monetary system be so administered that what the community can produce is made available to the members of the community, the satisfaction of human needs being accepted as the only true end of production.

(b) Inasmuch as human status ought not to depend upon the changing demands of the economic process, no one should be deprived of the support necessary for "the good life" by the fact that there is at some time no demand for his labor.

(c) This status of man as man, independently of the economic process, must find expression in the managerial framework of industry; the rights of labor must be recognized as in principle equal to those of capital in the control of industry whatever the means by which this transformation is effected.

(d) In international trade a genuine interchange of materially needed commodities must take the place of a struggle for a so-called favorable balance.

(e) The church should strive to keep alive in all men and in all functional groups a sense of vocation by constantly calling upon them to consider what is the purpose of their various activities, and to keep this true to the purpose of God for his people.

(f) In all that is planned regard must be paid to the family as by God's appointment—the basic social unit on whose stability and welfare all other social welfare in large measure depends.

(g) In like manner we must recover reverence for the earth and its resources, treating it no longer as a reservoir of potential wealth to be exploited, but as a storehouse of divine bounty on which we utterly depend. This will carry with it both a deliberate revival of agriculture by securing to the agricultural laborer good wages and to the farmer a secure and just

price. We regard this as indispensable to the true balance of the national life.

(h) The question having been propounded upon moral grounds whether a just order of society can be established so long as ownership alone is a source of income or so long as the resources necessary to our common life are privately owned, we urge that Christian people face this question with open minds and alert consciences.

(i) Whatever may be the necessities of the period immediately following the war, our aim must be the unification of Europe as a cooperative commonwealth, first in common effort for the satisfaction of general need and secondly in such political institutions as express the common purpose and facilitate its development.

(j) We endorse the ten points put forward as Foundations of Peace by the two Anglican Archbishops, the Cardinal Archbishop of Westminster, and the Moderator of the Evangelical Free Church Council; we urge all Christian people to study those points and to support only such policies in the spheres concerned as tend to give effect to them.

(k) We urge that use be made of the opportunity provided by the presence of so many citizens of other countries in our own to make personal friendships with them and to learn more fully to understand the outlook of those nations.

(l) We regard as of primary importance the securing to all children and adolescents the educational opportunities best suited to develop their faculties and to enable them to take their full share as Christian citizens in the life of the community—economic, cultural, and spiritual.

(m) Particularly we urge that the neglect of the adolescent population should cease. The primary need here is that young people should be members of a community wider than the family of such a character that they appreciate their membership of it, and are conscious of responsibility for its honor and welfare.

Inasmuch as all these matters are such as should be the concern of the whole Christian community, we urge that all Christians unite in the furtherance of these aims.

At the heart of all the life and witness of the church is its worship. This must be so directed and conducted that its relevance to life and to men's actual needs is evident. For this purpose our traditional forms of Matins and Evensong are largely unsuitable. They must be supplemented by services of another type, whether liturgical or not, designed to bring before uninstructed people the truth concerning God as Creator, Redeemer, and Sanctifier, his claim upon our lives, our need of his grace and our hope in his love and power.

The Eucharist must be appreciated as the offering of ourselves and all we are—the bread and wine which are the product of man's labor expended upon the gifts of God—in order that Christ may present us with himself in his perfect self-offering, and that we may receive again from him the very gifts which we have offered now charged with the divine power, to be shared by us in perfect fellowship: so in our worship we express the ideal of our common life and receive strength to make it more real.

Brotherhood Prayers

March 1

O Thou Goodness and Mercy, who hast followed me all the days of my life, grant throughout this month that I may be lifted up into glad service to thy kingdom.

March 2

On this first Sunday of Lent, increase in us the joy of giving, that we may turn tears to laughter.

March 3

As the snow melts on the mountains, so may the coldness of our self-centeredness yield to thee and be transformed into devotion.

March 4

Awaken us, O Living Presence, from all fatigue of service.

March 5

O surging torrent of beauty and of love, I touch, I breathe, I drink of thee and find the life that is to be shared with others.

March 6

Holy Spirit, quicken thy church today that by life and word it may win others to loyalty to Christ.

March 7

For young men in military service, trained in childhood to be gentle and now ordered to learn to destroy, we pray in penitence that they may be sure that thy holy will stands beyond our contradictory commands.

March 8

Father of all men, who in times past hast often called a remnant to serve thee, grant us, amidst the conflict of lesser loyalties, to be loyal to Christ.

March 9

For my own church, for those in my city, and for those to the west as the Sabbath moves with the turning earth, I thank thee, Lord.

March 10

May we, as individuals or nations, seek for ourselves no privileges which we desire not for others.

March 11

May thy spirit of compassion in our hearts mold our relations with those in need the world around.

March 12

We pray for youth preparing this month to confirm the vows made for them in their childhood.

March 13

Lift us, our Father, from the fear of death, that is but the giving back to thee of this body lent us by thy grace for thy holy purposes.

March 14

"O let thy wave of silence from the deep roll in on me." (Evelyn Underhill)

March 15

Grant us, O Father of Jesus, courage to speak about love against hate.

March 16

O thou who dost impart thy Spirit as we meet together in thy name, grant us a sense of divine calling for our daily work.

March 17

As Saint Patrick and missionaries of old, by self-discipline and faith kept their hearts from hate and their bodies from

sloth, so quicken us today for the work of reconciliation.

March 18

Unto thee, O God, we pray, that those with intellectual pride may rejoice in the truth that is in the humble.

March 19

God of the earnest heart, out of the silence, restore the keen edge of our wills.

March 20

Help us into a sense of social responsibility toward migrants who pick the peas and thin the beets.

March 21

Behind the tender tree buds, the birds on their northward way, the holy movement of nature, we touch thee, Source of Life and Joy, on this first day of spring.

March 22

O thou who hast given us minds to grow into thy truth, we pray for children of migrants, whose wanderings rob them of schooling.

March 23

We confess our need for forgiveness, our Father in heaven, as great as is the need of those toward whom we feel enmity or prejudice.

March 24

Guard us, Our Father, from collective cruelty upon the bodies or spirits of those who differ from us in conscience.

March 25

Help us, O God, to spread sympathy throughout the nation for farm families displaced and bewildered.

March 26

Grant that we may think thy thoughts after thee on world affairs, God of the nations.

March 27

For the common people of belligerent nations who, like us, long to live and work in peace and friendship, we pray.

March 28

Quicken us, O Creator of all the world, to discern and lay the foundations of a just and lasting peace.

March 29

Thou who art behind the violet of the evening sky over the canyon of a city street, help us to serve children whose only playground is by the wheels of thundering trucks.

March 30

Grant us today to live as we have prayed, and to pray as indeed we would live.

March 31

For our thousands of churches, ending another year, we ask a continued part in thy one, holy, universal church.

Let us go beyond a mere reading of these prayers to become a fellowship of intercessory prayer, bringing before God these special needs for each day. These prayers have been prepared by Rev. Graham Hunter, Fullerton, California.

The American Churches and the International Situation

(Continued from page 19)

VI.

If Christians are to discharge their great responsibility, they need not only by inner meditation to purify their souls, but by acts to exemplify the dynamic quality of their faith . . . specifically:

1. Let us develop and strengthen the ecumenical movement. The churches of Christ transcend nation, race and class. . . . Let us maintain fellowship with our Christian brethren in other lands despite the cleavages occasioned by war.

2. Let us continue the great task of evangelization throughout the world. . . . Let us give material and spiritual aid to missions orphaned by war. Let us renew and extend our efforts to carry the gospel of redemption and reconciliation to the ends of the earth.

3. Let us in the face of unprecedented human needs caused by war participate generously in works of mercy and relief . . . performed with sympathy which is broad and not limited by prejudice against nation, race or class.

4. Let us in public and private worship keep our minds free of the passions engendered by war. To this end let our churches guard against becoming agencies for the propagation of hate or ill will. . . . Let the gospel which we preach and practice be one of reconciliation, good will, and understanding.

5. Let us strive to exemplify in our own lives and in the life of our nation those same social and economic principles which we assert to be indispensable to a better world order. . . . Let us maintain for ourselves those civil and religious liberties to which we aspire for others.

6. Let us, as a work of creative faith, begin now to prepare the hearts and minds of Christian people for fair and objective dealing with all international situations. This presupposes a will to cooperate; a willingness to accept, in certain areas, a a surrender or pooling of the exclusive perquisites of national sovereignty and a sharing of economic advantages; a learning of the techniques whereby men come to accord through processes other than those of military or economic warfare. . . .

7. Let us boldly proclaim the truth as revealed to us by Christ. The exponents of hatred, hypocrisy and extreme nationalism are always vocal. . . . To express the Christian viewpoint calls for moral courage. But we cannot expect the light of Christianity to guide the nations if that light be kept under a bushel.

VII.

The world is distraught and divided. The suffering masses cry out in anguish. Who can save them from the misery, the violent death, the starvation of body and soul which man now wreaks upon man? . . . There is but one Saviour—Christ the Lord. In a world torn by hatreds and conflicting loyalties, his church still stands preeminent as the exponent of human brotherhood. It is within his fold that we find a spiritual allegiance superior to that of any state, a fellowship which transcends all boundaries and a love which binds together even those whom the world calls enemies.

At this critical juncture, the churches must be true to themselves. Let us remember, with humility but also with pride, that it is we who are the repositories of that which is unique—the God-given power to redeem mankind through the gospel of love.

This present time, when the world despairs of itself, is least of all the time for the churches to become of the world, worldly. Let them rather draw the world unto them, knowing that as they in truth form part of Christ's church, then they are that Tree of Life whereof the leaves serve the healing of the nations.

The Workshop

Couples Club Launch Housing Project

A movement originating about two years ago amongst members of the Couples Club of the First Presbyterian church, Midland, Michigan, has resulted in a new type of cooperative. The result is an investment of $500,000 to be spent in construction of 89 homes on a completely equipped forty-acre subdivision.

The Couples Club is one of a number of organizations sponsored by the church for groups of people sharing particular interests. Young married people have found the Couples Club an attractive organization in which they discuss their own problems as homemakers in the rapidly growing industrial city of Midland.

Midland is the home of the Dow Chemical Company. The company's Midland plant employing about 4,000 men is the largest individual chemical plant in the world. It maintains a large research staff of several hundred men. The rapid growth of the company has resulted in inadequate and expensive housing for the young research men and their families, among whom are many of this church group.

Although there was a recognized need for at least 200 houses, real estate men did not get around to building them, and the people seemed unable to make workable arrangements. As the group developed its study, it was discovered that the cost of lots was too high for the average home-builder, and that FHA financing available in other communities was not being handled through local institutions.

After completing its study, the Couples Club encouraged organization of a building association. A forty-acre tract was purchased for a cost of $7,500, and divided into 89 lots with an average ninety foot frontage. The average unimproved cost was $84. Similar cost on a non-cooperative basis would have been $550, real estate experts estimate.

The association then enlisted aid of FHA officials and developed plans for improvements on the property according to their specifications for paved streets, sewers, light, gas, and water lines, sidewalks, playground facilities, etc. Thus, improved lots were made available to 89 families at an improved cost of $5.79 a front foot, a saving of nearly fifty per cent on cost of improved lots in Midland. This cost includes besides improvements listed above, trees, legal expenses, abstracts of title, surveying, and engineering expenses. The layout of the streets, largely consisting of courts, is considered a model by FHA authorities and has been copied elsewhere.

As soon as the individual obtains his lot, he has a down-payment for FHA or other loans, and may pay for his property on approximately a rent basis.

It should be noted that the project was not handled directly by the church group, but that it emerged from discussion in that group. The Couples Club faced its particular group problems and took an active part in promotion of the housing project. The minister encouraged discussions, displayed an interest in practical problems of the group and promoted interest on the part of company executives. An indirect result has been addition to the membership of this church of more than seventy members through Couples Club contacts. The club forms a point of social contact for new couples entering the community.

What Our Church is Doing—The Hollis Presbyterian church, Long Island, New York, reports the following activities:

A *book table* (mostly pamphlets) before and after church service. Experience has taught that the one at the table should be well acquainted with a large number of the congregation and have the ability to encourage the furtive glance

without shocking the glancer into flight.

Reconciliation trips: (a) to Chinatown; (b) to a day nursery for which church groups sew. The nursery is now located in a new project (colored); the visitors will also see the slum section where these people formerly lived.

Subscriptions to religious magazines: Three of these have been secured for the public library in Hollis.

A community meeting of all Protestant churches in Hollis to see a moving picture on Cooperatives in Nova Scotia. (Sunday evening)

Pamphlets were distributed on Race Relations Sunday.

A visit to Friendship House in New York City to learn more about the refugee situation was planned by a young people's group in Roslyn after an evening of discussion on social education opportunities. It was suggested that they have someone take a movie of a slum area in the town and show it at the meeting of the Chamber of Commerce, the Kiwanis Club, and other organizations.

The Child Study Group invited an officer from the Crime Prevention Bureau to speak on juvenile delinquency in Queens and what is being done about it.

Refugees

Last year the young people in one church in the synod of New York raised enough money to invite four refugee young people, who had recently arrived in New York, to go to Presbyterian summer conferences as their guests.

The Southern Cayuga Larger Parish, in which are included several Presbyterian churches, has sponsored a German refugee family; has settled them in their midst and is undertaking to help them to self-support and to become an integral part of our American Christian life.

More About Work Camps

A more definite word can now be written about the Presbyterian work camps. They will begin on (or very near) Friday, June 27 and will continue for five or six weeks. There will be four of them, located as follows:

1. The Asheville Farm School, Swannanoa, N. C. This is in one of the most beautiful and socially needy areas of the southern mountains.

2. King Ferry, N. Y. About 20 miles from Ithaca, on the shores of Lake Cayuga. The camp will be sponsored by and in connection with the needs of the Cayuga Larger Parish.

3. Monte Vista, in southern Colorado, among the mountains. A part of this town is a Spanish speaking community, Lariat, where the work program of the camp will take place.

4. The Dwight Indian Training School, Vian, Oklahoma—in the "Grapes of Wrath" country. This is still, as of old, an Indian country and more recently, the scene of many of the problems of the migratory population.

The main elements in the Camp life and program will be:

a. *The Manual Work Program.* This will average about seven or eight hours a day and will include grading roads, soil erosion, painting and repairing church edifices, leveling off ground for community play grounds, building camp cabins and community recreational centers, farm work and similar manual work. Each camp will have some service projects such as home visiting, recreational supervision, daily vacation Bible school teaching and group leadership. There will be in each camp someone who is competent to give technical supervision for these work projects.

b. *The Educational Program* will be intimately related to the social conditions and problems of the area in which the camps are located. One day each week will be devoted to a field trip to some nearby socially significant situation. Several evenings a week will be spent in seminars, discussions, and conferences in

which the varied experiences of the work-campers will be interpreted and evaluated in the light of Christian faith and discipleship.

c. *A daily period for worship* and study of the Bible, of the mission enterprise and of the total program of the Church.

d. *Growth in human relationships* will be important. Fellowship among the work-campers will prove a rich experience in this respect; and in addition, much importance is attached to the relationships between the work campers and the members of the communities.

e. *The spirit of Christian service* will be paramount. None of the leaders will receive remuneration. The work-campers will pay their own living expenses. Every effort will be made to leave in the community some lasting contribution to its resources for more abundant living—in what the work-campers make and build with their hands, in what they contribute through social and religious leadership, and in the quality of their relationships.

The objective of Presbyterian work camps may be stated thus: To contribute to the training for Christian leadership, particularly at the strategic place where the church and the community meet.

There will be at each camp responsible adults in charge, a man and a woman. Where necessary, a nurse will be in residence; in other cases medical services will be easily available within the community. Living conditions will be simple but conducive to health. Each camp is being conducted by a local or area Presbyterian group in cooperation with the Department of Social Education and Action.

The cost to participants in a work camp will be from $6.50 to $8.00 a week, depending upon the camp selected. This will provide for food, lodging, laundry, field trips and incidental overhead expense related to the camp. It will be expected that the expense of each work-camper will be provided in whole or in part by some sponsoring church group such as a Westminster Foundation, a Christian Association, Young People's Society, or a Presbytery Youth League. Inasmuch as each camp can accommodate less than 20 work-campers, the total number will have to be limited to less than 100. Therefore, each camper should come not only as an individual but as the representative of some larger fellowship within the church.

Camps will be open to young men and women 20 years and older. Inquiries may be directed to the *Department of Social Education and Action of the Board of Christian Education, 917 Witherspoon Building, Philadelphia, Pa.*

Student Service Projects

1. Student counselors are needed for the children's summer camp at Chestnut Ridge near Morgantown, West Virginia. During the summer weeks some 100 or more children from Scotts Run and other mining communities will be guests of the West Virginia Student Service project, a joint enterprise of the Board of Christian Education and the Board of National Missions. Inquiries may be sent to the *Department of Social Education and Action,* or directly to *Rev. Alfred Lee Klaer, 304 Willey Street, Morgantown, W. Va.*

2. Again this year Dodge Community House (one of the Presbyterian neighborhood houses) in Detroit, invites a small number of students to live in its rooms, to help in its summer program, and participate in field trips, interviews, and seminars that center in the people and conditions of that highly industrialized urban community. The dates are June 30 to August 22. Inquiries should be directed to *Rev. Henry D. Jones, 6201 Farr Avenue, Detroit.*

National Mission Service Projects

The Board of National Missions has many centers in urban and rural areas where the help of one or more students is needed for the summer program. Room and board are usually furnished. The list of such openings will soon be available.

Books

Matching Youth and Jobs; by Howard M. Bell. American Council on Education, $2.

The American Youth Commission in *Matching Youth and Jobs* has added another valuable publication for use by those who are concerned about the present and future generations of youth. As suggested in one of the early chapters it is a long journey from the time when Cain and Abel had the opportunity to choose their vocations to the time when 1,750,000 young people per year in the United States are confronted by 18,000 different vocations. While each individual is not forced to make such a gigantic choice there are that many kinds of jobs in which young people are being used in this country. In addition to our producing a million and a quarter employable young people each year we already have four million unemployed youth. The problems created by this situation must be solved, not by young people, but by adults.

Adults decide the courses offered in high schools and colleges, and young people must grow up without the proper training and the proper preparation for the transition to the field of employment. Investigation has shown that the vast majority of young people do not know what occupations exist in which young people may be used. They do not know how to discover possible fields of labor, and in the majority of cases they have neither the manual nor the mental preparation for gainful employment.

The church as well as the school, labor unions, business concerns, and industry must give serious consideration to matching youth to jobs. The program must include a discovery and a listing of occupations where youth may be employed. It must include definite preparation of young people for effective service in the occupations selected. It must afford vocational counseling and guidance, and it must provide suggestions to youth on how to seek employment. The frustrations of modern youth must be avoided if present and future generations of young people are to become helpful and worthy citizens. Ministers, members of official boards, Sunday school superintendents, and teachers will find many helpful suggestions in Howard Bell's discussion on matching youth and jobs.

FRANK D. GETTY

Where Do We Go From Here?, by Harold J. Laski. Viking Press. $1.75.

This is a terse statement about British war aims, not of course the war aims as so far announced by the British government, but those which in the vivid conviction of this leader of liberal thought can alone justify the struggle and, if adopted, would be the surest road to victory.

The book starts by revealing the malady of contemporary democracy, viz., the unrelieved tension between political rights and economic injustice. This tension, the writer believes, is caused and continued by vested interests and special privilege which must go if democracy is to survive. In illustration, the story is told of the rise of Mussolini and Hitler to power, and of their long series of depredations, which in large measure were made possible because vested interests in politically democratic countries saw in those two outlaws a kind of protection for their special privilege against the rising tide of democratic economic aspirations.

The concluding chapter urges upon Britain without delay a "revolution by consent," and then the fostering of revolution in Germany and Italy by the prospect of an ending peace founded upon justice for the masses, and as an excellent object-lesson to the world, the guarantee of early independence for India. After the war,

Mr. Laski declares, some kind of an international organization will be needed, in which states will surrender a measure of their sovereignty, but no state will ever do this, he believes, until within its own bounds the vested interests of privileged classes are abolished.

"I have not sought to conceal my view," concludes the author, "that the price of victory is a European revolution, for we cannot unleash the forces which victory requires if we stand by the ancient ways. Our choice is between the dark age of privilege, and the dawn of an equal fellowship between men."

M. Willard Lampe

Religion in the Reich, by Michael Power. Longmans Green Company. $2.

It is rather surprising that there are so few books on this crucial subject, and for that reason alone this "eye-witness report" must be welcomed by all those who desire something more than rumor and hearsay as to the Nazis' attitude and action toward religion. This book was written in 1939 before the outbreak of the present war, and while the author is British and apparently a Catholic, his treatment is as objective and fair as can be imagined. He allows the Nazis to have their way, and often he takes pains to indicate where false and exaggerated reports have obscured the facts. The book is intensely interesting, though not always pleasant reading. It attempts to show, by way of introduction, that "the struggle, if it is to be seen clearly, must be seen for what it is: not a fight between church and state, but a drawn-out battle between two religions." The much discussed and never explained "positive Christianity" of the Nazi party is the official attitude not simply toward Christianity but toward all organized religion. That attitude, as events have shown, seeks to mold religion into Nazi and Germanic patterns. The book is mainly concerned with the Nazi treatment of the Roman Catholic Church, the Protestant Church, and the Church in Austria. In the case of the Roman Church, the attempt has been made to wean it away from Rome; Protestants have been commanded to unite under a Reichsbischof; Austria while predominantly Catholic is taken as a separate instance largely because persecution has been much more wide-spread and ruthless there.

Among the interesting insights of this book, the following may be mentioned: that in spite of all the rivalry between church and state and the persecution which has followed, in 1939 when this book was written the author "found the churches more packed than they have ever been;" the greatest victory of the Nazis against the church has been in the almost complete frustration of religious education among German youth, and what this means for the future of Germany and perhaps for the world can only be surmised; the next logical thrust against the church will be financial. This book deserves to be read and pondered by all thoughtful men and women who see clearly the import and cruciality of this tragic situation.

Hugh Thomson Kerr, Jr.

Christianity and Power Politics, by Reinhold Niebuhr. Scribners. $2.

Where other writers are interesting, Reinhold Niebuhr is stimulating. This reviewer can still recall with vividness the spiritual and mental excitement with which he read his first Niebuhr book, *Can Civilization Save Religion?*, an excitement which still persists in response to this latest volume. No other writer is more trenchant in his analysis of the relation of religion and the contemporary scene.

The tonic effect that is normal with Niebuhr is here greatly enhanced by the conscious provocative character of this discussion. Its objective is to refute that interpretation of the Christian religion which provides a religious sanction for pacifism as being socially, or politically,

relevant. "The theological essays in this volume" the writer says, "are meant to prove that this kind of perfectionism is bad religion, however much it may claim the authority of the Sermon on the Mount. The political essays are designed to prove that it is bad politics and that it helps to make democratic nations weak and irresolute before a resolute and terrible foe."

Being in effect a tract of the times, it has both the strength and the weakness of that kind of writing. It is superb presentation, forceful and lucid, of the anti-pacifist position on profoundly religious grounds. On the other hand, there is a suggestion of over-simplification. There is health, to be sure, in the rebound from the too easy optimism about human nature of the past; but this needs to be a discriminating rebound lest it land us in the other extreme. That there are pacifists of the stripe against which Niebuhr inveighs, is true, but there are also those whose spirit is represented by Muste's, *Non-Violence in an Aggressive World.*

These observations are not meant to detract from the value of the book; rather they point to where the position it maintains might be strengthened. The book should be read by many because of its stimulating character, and because it confronts one with a position related to a vital function of religion today. Readers may or may not agree with its anti-pacifist bludgeoning; they may have other grounds for holding to a critique of pacifism. But all will find in these pages a unique reading experience.—C. P. H.

Alcoholics Anonymous, Works Publishing Company, New York, $3.50.

Here is an unusual book. It is the dramatic recital of the experiences of more than a hundred men and women in their fight against alcoholism, their victory, and their desire and determination to pass on to others the secret of their release. The group who have contributed to this book began with two or three alcoholics whose similar experiences drew them together. "To show other alcoholics precisely how we have recovered from a seemingly hopeless state of mind and body," says the introduction, "is the main purpose of this book."

Let it be said at the outset that there is nothing sensational in these stories, although they are filled with the drama of conflict, failure and final release. These writers believe that there is but one cure for the alcoholic. That it is the realization of his own inability to cope with his repeated failures and the recognition of the reality of that Power greater than himself, whom we call God, to drive out his obsession. The head of one of the nation's great hospitals for the treatment of alcoholism and drug addiction contributes a statement to the introductory pages declaring that here is the working out of the principles of a sound "moral psychology."

The discussion of these experiences is free of emotionalism. It is neither sectarian nor partisan, for men and women of all religions and of none, have contributed to the book. "In our personal stories," says one writer, "you will find wide variation in the way in which each teller approaches and conceives of the Power greater than himself. . . . On one proposition, however, these men and women are strikingly agreed. Every one of them has gained access to, and believes in, a power greater than himself. This power has in each case accomplished the miraculous, the humanly impossible."

The movement has grown and spread without formal organization and groups are widely scattered over the country. Its members, mostly business and professional folk, go about their usual work, their avocation being to help others through their friendship and moral concern to find release.

For ministers, social workers, psychiatrists, and all others who are concerned

with the rescue of those sick in mind and body, from the possession of the liquor habit, this book is a source of suggestion and inspiration. E. G. R.

Consumer Credit and Economic Stability, by Rolf Nugent. Russell Sage Foundation. $3.

Many writers in the past decade have characterized the expansion of consumer credit as an irresponsible plunge into debt by the American family and have maintained that living beyond our means was an important cause of the depression. This point of view was the same as the one that saving is a desirable virtue, but was adapted to be relevant to the times. The author of this book is willing to agree that the extension of consumer credit does have an effect on incomes, profits, and production. He declares that these fluctuations "represent an increasingly powerful force toward economic instability."

While the central thesis of the book is to attempt to prove, statistically and theoretically, this relationship between consumer credit and the business cycle, it contains also an interesting and valuable historical account of the methods of extension of credit. The author finds that before the Civil War, consumer credit was incidental to some other activity. The period from the Civil War until 1922 witnessed the development of many agencies formed for the specific purpose of extending consumer credit. Since 1922 the business of these agencies has increased significantly. Interesting comments are made on the increased incentive of automobile dealers to sell for credit rather than cash; on the influence of governmental actions, especially the grants for home modernization, upon the types of commodities sold on instalment; and on the types of uses of consumer credit.

The author is director of the Russell Sage Foundation's Department of Consumer Credit Studies, and in assembling his material he has had the help not only of his own staff, but also that of government agencies, private statistical services, and many consumer credit agencies. The first five chapters of the book will be of especial interest to the general reader; the reading of the entire book will well repay the specialist in the field.

SAMUEL E. BRADEN

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Books Received

Introduction to Youth, by Erdman Harris. Macmillan. $1.75.

Education for Christian Marriage, by Arthur Nash. Macmillan.

England Before and After Wesley, J. Wesley Bready. Macmillan. $3.50.

Is the Kingdom of God Realism? E. Stanley Jones. Abingdon-Cokesbury. $2.00.

Learning the Ways of Democracy, a case book in civic education. Educational Policies Commission.

Yesterday is Dead, by Stuart Cloete. Smith & Durrell. $2.50.

Our Prodigal Son Culture, by Hugh Stevenson Tigner. Willett, Clark & Co. $1.50.

What is Christianity, by Charles Clayton Morrison. Willett, Clark & Co. $3.00.

Rural Roads to Security, by Rt. Rev. Msgr. Luigi G. Ligutti, and Rev. John C. Rawe. Bruce Publishing Co. $3.00.

Four Pillars of Democracy, by Edgar J. Goodspeed. Harpers. $1.75.

Democracy and Social Change, by Harry F. Ward. Modern Age Books. $2.50.

The Rise of the Social Gospel in American Protestantism, 1865-1915, by Charles Howard Hopkins. Yale University Press. $3.00.

American Mirror, by Halford E. Luccock. Macmillan. $2.50.

Books reviewed or otherwise mentioned in this issue may be secured from your nearest Presbyterian Book Store.

Facts and Figures

The importance of cooperation in this period of world crisis is emphasized in a proclamation by Gov. Julius P. Heil designating Feb. 17-21, as Wisconsin Cooperative Week. The proclamation reads:

"In these days of strain, fear, misunderstanding, and conflict, there is greater need than ever for our people to consider ways and means of working together. In the broadest sense, that is cooperation. Wisconsin has attained an enviable position in the development of cooperation. Our farmers, long known for their advancement in agricultural methods, have shown outstanding self-reliance by creating to a large degree their own cooperative marketing and farm supply purchasing associations. To provide an opportunity for considering this importance of working together, to direct attention to the possibilities as well as the problems of cooperation; to further develop intelligent cooperative marketing programs as a means of improving the economic and social well-being of our people; to define the place of the cooperative movement; and to more clearly interpret its functions and possibilities:

"Now, therefore, I, Julius P. Heil, Governor of the State of Wisconsin, do hereby designate and proclaim the week of Feb. 17-21 as Wisconsin Cooperative Week. I urge Wisconsin citizens, during these five days particularly, to take advantage of the opportunities provided through the medium of radio broadcasts and public programs to acquaint themselves more with the spirit and principles as well as the history and hopes of cooperation."

The American Continental Club in the city of New York has been organized by a group comprising men with a purely American background, naturalized citizens, and more recent immigrants, for the purpose of fostering mutual understanding between the newcomers and older residents. The club has taken over quarters at 106 East Fifty-second Street, formerly occupied by the Women's University Club, and on Sunday evening, Feb. 21, 1941 appropriate opening ceremonies were held.

Under the International Postal Union agreement, the United States distributes, free of charge, German propaganda which pours into this country by way of Russia and Japan. The Council for Democracy plans to test the reciprocal provisions of this international postal agreement. A description of "How Democracy Works in the United States" will be translated into German, Italian, and Russian and mailed to the mayors of cities, various officials, newspaper editors, businessmen and others residing in these totalitarian countries. If these countries live up to their agreements under international postal regulations, they will distribute this literature. If, on the contrary, they refuse to allow this democratic propaganda to go through unmolested, the Council for Democracy will make an effort to bar further distribution of totalitarian propaganda by the United States postal system.

The method used in distributing foreign propaganda is simple. Under the International Postal Union, the fee for distributing mail is retained by the country of origin. Governments wishing to distribute propaganda or other literature in this country have only to print the proper stamps and attach them to the material. When the mail crosses the border, it is carried free by other members of the Postal Union, and is distributed free of charge at its final point of destination. Thus the United States has distributed, free of charge, tons of literature.

The American Youth Commission calls attention to the alarmingly high per-

centage of young men being rejected by draft boards because of physical disabilities. The Commission, of which Owen D. Young is chairman, suggests that special rehabilitation camps be established for those rejected men who would be willing to respond to such a program. The report of the Commission explained that the draft rejections typify a basic condition of unsatisfactory health in a large portion of our population. Emphasis was placed upon the immediate need for carrying forward a nation-wide youth health program.

American Youth Commission surveys show large numbers of youth "soft, underweight and generally lacking in muscular development." These deficiencies, it reveals, are directly traceable to malnutrition, inadequate or no medical or dental care, and generally bad living conditions. In support of nation-wide youth health, the Commission expressed the opinion that there is no reason to believe that the military emergency will be short, stating that it may last for years. The children and youth of today "will undoubtedly face a world in which they will need all the preparation that can meanwhile be given."

The 1941 Metropolitan Youth Christian Conference, New York City, is dedicated to Christian reconstruction, and seeks it through a way of life as simple and direct as that of the Christian church in the first century, or that of the thirteenth century Christian group under St. Francis. Youth believes that nothing else can give them the power and strength and courage to set their world free. "Reconstruction: Our New Frontier" is the theme for this three day conference of the youth in the metropolitan area, March 7, 8 and 9, meeting at Wagner College on Staten Island.

Angelican mission withdraws—Quite apart from the Indo-China question is the decision of the mission of the Society for the Propagation of the Gospel (British) to close its educational work in Bangkok. Two years ago it gave up its boys' school because of lack of funds. Now the mission is unable to meet the high rental on the property occupied by the girls' school and the mission chapel. The diocesan committee of the Church of England with headquarters in Singapore has decided to close the work here except for the maintenance of a British chaplain who also serves Christ church, a community church using the Church of England service. The S.P.G. mission has been active here since 1902, but although it has trained a number of excellent native lay leaders it has never ordained a Thai to the priesthood.

County-wide local option voting is provided for in a bill before the Ohio Legislature backed by the Ohio Federation for County Option. The measure, now with the Liquor Control Committee promises to be the center of one of the most vigorous temperance fights waged in the legislative halls since repeal of prohibition. At present local option elections may be held only in units smaller than an entire county—such as a township or municipality. Under the terms of the new bill the voters of an entire county could vote on the local sale of liquor throughout the county, thus giving rural voters a voice in determining conditions in their county-seat town, which is likely to be the center of their business, school, and church activity.

The Ohio Federation for County Option is a cooperative organization in which several groups interested in curbing the liquor traffic have pooled their strength with the immediate purpose of obtaining passage of the county option bill. Walter F. Kirk, master of the State Grange, is chairman of the organization. Other state-wide groups represented in the federation are: the Ohio Council of Churches and Religious Education, the Y.M.C.A., the Y.W.C.A., the Ohio Anti-Saloon League, the Ohio Woman's

Christian Temperance Union, and various Protestant denominations.

The China Emergency Relief Committee, 420 Lexington Avenue, New York, has set out to raise $1,000,000 with which to buy medical and hospital supplies and equipment for China's immediate use. Huge amount of anesthetics, antiseptics, bandages, curative and preventive serums with which to fight the terrible bubonic and malaria epidemics; vitamin tablets for the nourishment of millions of Chinese refugees and war orphans, are vitally needed to meet only the ordinary requirements of the Chinese people. The committee of which Mrs. Franklin D. Roosevelt is honorary chairman, includes Pearl Buck, Dorothy Canfield Fisher, Colonel Theodore Roosevelt, Vincent Shean and others.

The first Sunday in Lent, March 2, will be observed by many churches as a day for special offerings for world emergency relief, according to announcement by Dr. Leslie B. Moss, executive director of the interdenominational Committee on Foreign Relief Appeals in the Churches. The Presbyterian United World Emergency Fund is cooperating in the plan but while setting no date for general observance in the Presbyterian Church it is leaving to the individual churches to decide whether or not observance of March 2 or a nearby Sunday fits in with their plans, according to Dr. George Emerson Barnes, executive director. Principal beneficiaries of the Presbyterian United World Emergency Fund include "orphaned" foreign missions, Presbyterian foreign missions, China civilian relief, Evangelical churches of Europe, Christian refugees, Bible distribution, and spiritual welfare of American soldiers and sailors.

An institute of race relations sponsored by the American Friends Service Committee is being planned with Dr. Otto Klineberg of Columbia University as director of studies. The location will be a suburban Philadelphia campus, and the University of Pennsylvania has arranged for transferable credits to students who have that need. Full information may be obtained from the executive secretary, Alberta Morris, 20 South 12th Street, Philadelphia, Pa.

A new series of dramatic broadcasts presenting the principles of American freedom is to be heard over CBS stations as the result of the formation of "The Free Company," a group of leading American writers and playwrights, for the purpose of counter-attacking foreign propaganda in this country. Each presentation will be a free contribution by a different member. In announcing the plan, James Boyd, writer and chairman of the group, said: "What we are doing is to express in action what millions of Americans feel; that we have in this country a way of life that is unique and precious and something to be infinitely proud of." Members of The Free Company include: Robert E. Sherwood, Marc Connelly, William Saroyan, Maxwell Anderson, Orson Welles, Stephen Vincent Benet, Paul Green, Archibald MacLeish, Sherwood Anderson, George M. Cohan, James Boyd.

The University of Chicago Round Table has completed ten years of broadcasting. The oldest non-musical educational program continuously on the air, the Round Table has grown in ten years from an experiment by a single station to a nationally known and recognized NBC network feature. Since the Round Table discussions have been made available in printed form, more than half a million transcripts have been requested singly or by subscription.

Study and Action

Deliverances of the General Assembly of the Presbyterian Church in the United States of America, with reference to Social and Moral Issues—1910-1940. A revision of the earlier compilation of 1936 published by the Office of the General Assembly, just off press. It completes the record, including the actions of the Assembly of 1940. The Assembly pronouncements are grouped with reference to Home, Church, and School; Government and Citizenship; the Economic Order; Racial and Minority Groups; Crime and Delinquency; Liquor and other Narcotics; Peace and International Relations; other issues. *Free on request to Social Progress or to any Presbyterian Book Store.*

World Organization—An outline of some problems and recent proposals for federation. Dr. Olive I. Reddick, professor of economics, Hood College, Frederick, Md., has prepared this guide for those who believe themselves to be American members of the human family with responsibility to share in the reconstruction of the post-war social order. "The part we can play in the realization of our dreams," says the writer, "will depend partly upon our national willingness to contribute to the solution of the world's problems, and partly upon the willingness of other nations to receive that contribution." The outline provides for eleven discussions on three major problems:

I. History—The past role of the United States in international organization
II. Principles—Basic questions on world government; economic and political problems, domestic and international
III. Proposals for World Organization

Women's International League for Peace and Freedom, 1924 Chestnut Street, Philadelphia, Pa. 25 cents.

If America Enters the War, What Shall I Do? This is the record of a symposium in which acknowledged leaders in the church participated forcefully presenting every shade of opinion. The original articles printed serially in *The Christian Century* are now available in pamphlet form from *The Christian Century, 440 South Dearborn Street, Chicago, Ill. 1-4 copies, 15 cents each—5-24, 10 cents each. (Cash with order.)*

National Social Legislation: A Review of Bills in Congress—(Information Service, February 15, 1941) lists and describes the pending social legislation dealing with such important problems as social security, lynching, aliens, defense industries, post-war economic policies, housing, work-relief, health and social welfare. ***Movements for the Extension of Medical Care***—(Information Service, November 23, 1940) deals with a problem of concern to all socially minded ministers and lay leaders. It presents an outline of the problems, suggestions for a national health program, proposed legislation and illustrations of experiments under way. *Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City. 10 cents each—special quantity prices.*

A Church Program for Defense Areas—This pamphlet by Leland Foster Wood of the Federal Council of Churches of Christ in America, will be particularly helpful to churches in communities adjacent to training camps and defense industrial areas. *Order from the American Social Hygiene Association, Inc., 1790 Broadway, New York. 10 cents.*

Current Films

These estimates of current films are offered in response to the action of the General Assembly 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations based on reports of ten groups of national organizations judging pictures in Hollywood are not to be construed as recommendations, but represent the best available comment on current films.

Land of Liberty. (A cavalcade of 150 years of American history, recreated from 112 film classics of the past quarter century. Assembled and edited by Cecil B. DeMille with Dr. James T. Shotwell of Columbia University as historical consultant.) Shown previously only at the New York and San Francisco Fairs, **Land of Liberty** has now been released to the theatres throughout the country. It is an inspiring pageant of American history translated into living values. American ideals are shown in their inception and in their development and make this picture a splendid vehicle through which to portray the thought that liberty is not given but won and must be eternally guarded and cherished if it is not to vanish. Dr. James T. Shotwell, historical consultant, has said this about the picture: "The theme of American history as set forth in the Declaration of Independence is the keynote of this film. Its background is a rich tapestry into which have been woven the folkways of the American people. It presents customs and costumes, the everyday life, the restless movement, the homes and cities, and a thousand other items of social history. Then, by the magic of its creative art, the moving picture touches the living past with poetry and drama, and the great characters of history become again living personalities in action." **Land of Liberty** has received the merit award of *Parents' Magazine* as the outstanding American patriotic film. It is an inspiring, educational, documentary film that should be on the **must see** list of every American, young or old. **Family.**

Cheers for Miss Bishop (Richard Rowland-United Artists) (Cast: Martha Scott, William Gargan, Edmund Gwenn, Sidney Blackmer, Dorothy Peterson, Sterling Holloway.) Delightful in its tender sensibilities and appealing reactions is this portrait of a devoted teacher who grows old in service, as admirably adapted from the novel by Bess Streeter Aldrich. Due to the delicate, understanding direction and fine, sensitive acting, the picture abounds in poignant sentiment without undue sentimentality, and in inspiring Americanism without obvious flag waving. It is the story of the ideals, the ambitions, the triumphs, the loves, the heartaches, and the enduring friendships that make up the life of a woman, from the time she enters college until, in old age, she retires from teaching. Martha Scott is a real and versatile artist, exceptionally fine in the leading and difficult role. Music is most effective and the use of strings in the tender passages is beautiful. **Family.**

Hudson's Bay (20th Century-Fox) (Cast: Paul Muni, Gene Tierney, Laird Cregar, John Sutton, Virginia Field, Vincent Price, Nigel Bruce, Morton Lowry.) A highly pictorial and interesting presentation of one of the fascinating bits of early Canadian history, written around the establishment of the Hudson's Bay Trading Company. Paul Muni, as a lovable French Canadian, displays his ability for character acting. His love of the beauties of nature, coupled with sympathetic understanding of the native Indians, and his overwhelming sense of fair play, form the foundation of a lasting trading charter, and, incidentally, the outstanding features of the story. The magnificent scenery of the great Northwest is beautifully photographed and music is so appropriately and cleverly woven into the fabric of the story as to give it strength, action, and emphasis. Bits of comedy and the steady flame of romance add to the interest of this picture which is the result of unusually outstanding direction. **Mature-Family** (over 14).

Keeping Company (Metro-Goldwyn-Mayer) (Cast: Frank Morgan, Ann Rutherford, John Shelton, Irene Rich, Gene Lockhart.) This launches what promises to be another fine, human interest, family series. The story concerns the activities of a family consisting of father, mother and three daughters. The marriage of the oldest daughter takes place in this episode with some serious business problems and romantic difficulties developing that require wisdom and understanding to adjust. The production qualities are good; the mounting, photographing and music pleasing. The cast is aptly chosen. Homey situations, good lines and a nice mixture of seriousness and comedy give the picture real entertainment. **Family.**

Four Mothers (Warner Bros.) (Cast: Lane Sisters, Gale Page, Claude Rains, Jeffrey Lynn, Eddie Albert, May Robson, Frank McHugh.) A sympathetically presented and humanly appealing story of many moods, produced with the same able cast as the two previously released pictures of this series. The sincerity and naturalness of the characterizations, combined with the interesting action, make this good entertainment. The picture stresses the pride, dignity and loyalty necessary to lend beauty and permanence to family ties. When financial disaster overtakes the sons-in-law the father is chosen to conduct the famous Beethoven Festival Orchestra, and wins wide acclaim. Beethoven and Schubert music fine. **Mature-Family** (over 14).

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